



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

account of these conferences together with their findings and lists of members. The subjects were: "Occupation"; "Evangelization"; "The Christian Church"; "Christian Leadership"; "The Training of Missionaries"; "Christian Education"; "Christian Literature"; "Co-operation"; "Medical Work"; "Women's Work"; "Occasional Topics."

An excellent analytical table of contents enables the student to refer at once to all that was done at each of the conferences on these several subjects. There are also an appendix, an index, and four illustrations. All Christians will rejoice at this indispensable step forward in the scientific study of the greatest of all subjects.

**Biblia Sacra Vulgatae Editionis Sixti V pont.**

**max. jussu recognita et Clementis VIII auctoritate edita.** By M. Hetzenauer. New York: Fr. Pustet & Co., 1914. Pp. xx+1,280. \$3.00.

In 1906, Hetzenauer gave to scholars the best existing edition of the Vulgate. That was an expensive book, costing about five dollars; and it was primarily an edition for specialists by reason of the form in which it was presented and the subsidiary matter it contained. It was thus effectually out of reach of the common man, even if he could read Latin. The present edition is relatively cheap and it contains comparatively little but the biblical text itself. This more popular edition reaps the benefits of all the author's exhaustive studies for the more learned edition. The text of the new work contains a few corrections of errors discovered in the earlier work since its issue. While the text of the first edition was printed in double columns on the page, the lines of this run across the unbroken page. That was as near as possible a facsimile of the type of the original official edition; this one is set on a monotype machine. The paper is of the thin, opaque, and tough character rendered so familiar by its use in the Oxford Bibles. The side margins carry brief notations summarizing the contents of the successive sections; and footnotes give the official list of parallel passages. The whole constitutes a very useful and handy edition—the most satisfactory for general purposes yet published.

A thoroughly critical edition of the Vulgate is yet a desideratum. This edition and its predecessor aim at nothing more than an accurate reproduction of the Latin text as officially approved by Pope Clement VIII on the basis of the earlier edition of Pope Sixtus V. But a long history of the Vulgate text from the days of Jerome to the time of Sixtus has to be reckoned with. Critical processes cannot stop short of any goal other than the original text. The very first principle laid down by Hetzenauer for his guidance in all of his critical work sounds very strange in the ears of textual

critics, viz., "that reading is indeed official, which the Roman *correctorium* offers, though it may appear in only one public edition, or even in none, because this *correctorium* was composed under the authority of the *Summus Pontifex*." But within the limits thus set for himself, Hetzenauer has worked carefully and diligently; and he is therefore entitled to the gratitude and praise of all scholars. Hetzenauer himself knows the nature and difficulty of the task to be done in the recovery of the original text of Jerome to which the official papal commission of the Benedictines has set itself. Nobody knows it better; and it is because of the inevitably long delay before the appearance of that edition that he has thought it desirable to reissue the Clementine text in this form.

**The Prophets of Israel from the Eighth to the Fifth Century. Their Faith and Their Message.** By Moses Bittenwieser. New York: Macmillan, 1914. Pp. xxii+350. \$2.00.

Books on the prophets by the descendants of the prophets are surprisingly few. The great bulk of modern scholarly work in this field has been done by Gentiles. This volume is therefore entitled to consideration. Its author is a believer in the historical method and thus goes at his work free of all prejudice. The book is not lacking in new opinions and some of them are startlingly new. The appeal of the book is on the whole to the scholar; parts of it are such as to interest the layman, but they constitute a small proportion of the work. This is but the first volume of a two-volume book. This volume concerns itself with the Faith of the Prophets; but the Message of the Prophets which is to be the burden of Vol. II is given in the last chapter of Vol. I. This analysis of the subject-matter will inevitably involve considerable repetition. Furthermore, the logic of the arrangement within Vol. I is hard to discover; the general impression left by a reading of it is confusion. Another displeasing feature to English readers is the spelling. Why depart from such familiar forms as Canaan, Carmel, etc., for Kanaan, Karmel, etc.? Jehoiakim yields to Jehojakim, Gemariah to Gemarjah, Micaiah ben Imlah to Micajah ben Jimlah, etc. Sometimes the divine name is rendered by "Lord" and sometimes by YHWH. "Winckler" is everywhere spelled "Winkler." "Holmes and Parsons" loses the final "s."

Among the new things, we find the contention that Jeremiah, the prophet, could not write. The only evidence urged in support of it is the fact that he dictated his oracles to Baruch, instead of writing them himself. This seems far from convincing; other considerations would seem to call for attention before we take refuge in this explanation of Baruch's service. It is